

Ezekiel 10:1-11:13—Israel's Unrepentance Causes God's Presence To Depart From The Temple

Memory Verse

Ezekiel 36:26-27 NKJV

I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. ²⁷ I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.

Revision

Last week we saw that the principle of God not judging the righteous with the wicked was clearly seen throughout the Bible, with it clearly and powerfully stated in Genesis 18:25 by Abraham as he intercedes with God for Lot and his family, **“Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?”** We saw that an application of this is that God will remove the church before the tribulation begins (evidence for the pre-tribulation rapture).

We also saw that God does *not* delight in judging or disciplining people or nations. Ezekiel, just like Jesus did, wept when he saw the judgement come upon the nation of Israel. Remember how Jesus rebuked the critical spirit that James and John had when they wanted to call down fire from heaven to punish a group of Samaritans who refused to welcome Jesus into their town.

Luke 9:52-56 NKJV

...And as they went, they entered a village of the Samaritans, to prepare for Him. ⁵³ But they did not receive Him, because His face was set for the journey to Jerusalem. ⁵⁴ And when His disciples James and John saw this, they said, “Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?”

⁵⁵ **But He turned and rebuked them, and said, “You do not know what manner of spirit you are of. ⁵⁶ For the Son of Man did not come to destroy men’s lives but to save them.”** And they went to another village.

God’s heart is to save people, not destroy them (see 1 Timothy 2:2-6 below). We must also be careful to avoid this same critical spirit, because if we do, we will use the Bible to destroy people instead of building them up.

Galatians 5:13-15 NLT paraphrase

For you have been called to live in freedom, my brothers and sisters. But don’t use your freedom to satisfy your sinful nature. Instead, use your freedom to serve one another in love. ¹⁴ For the whole law can be summed up in this one command: “Love your neighbour as yourself.” ¹⁵ But if you are always biting and devouring one another, watch out! Beware of destroying one another.

1 Timothy 2:3-6 NKJV

For this is good and acceptable in the sight of God our Savior, ⁴ **who desires all men to be saved and to come to the knowledge of the truth.** ⁵ For there is one God and one Mediator between God and men, the Man Christ Jesus, ⁶ who gave Himself a ransom for all...

This week we will cover Ezekiel chapters 10 and 11:1-13. The main points are:

1. God's presence or Shekinah glory leaves the temple (Ezekiel 8-11)
2. Ezekiel's vision of God and His chariot throne (Ezekiel 10)
3. The judgement of the false prophets and false teachers (Ezekiel 11:1-13)
4. The promise of the regathering of Israel and renewed relationship with God, including looking forward to the New Covenant (Ezekiel 11:14-24)

1. God's Shekinah glory leaves the temple

The departure of the glory of the Lord from the temple is one of the main themes of book of Ezekiel. To help us see the progression, I've listed the verses that describe the stages of God's shekinah glory coming and going from His temple. The key verse which explains why this is happening is:

Ezekiel 8:6 NKJV

Furthermore He said to me, "Son of man, do you see what they are doing, the great abominations that the house of Israel commits here, to make Me go far away from My sanctuary?"

This is an incredibly sad and heart-wrenching passage as we see God slowly, unwillingly, reluctantly, gradually and stepwise move away from where His physical presence, His shekinah glory, had been dwelling above the cherubim on the mercy seat in the Holy of Holies ever since Solomon dedicated the temple over 400 years previously. Why is it happening? Sin! The majority of Jews had rejected God's leadership and authority over them; they were rebelling against God—the definition of sin.

For the Jews, whose very identity and hope revolved around the temple and the presence of God dwelling there, to say that the Shekinah glory leaving the temple was a major blow or a great disappointment would have to be the greatest understatement ever. It's something that I don't think that we, as non-Jews, can grasp the magnitude of. Just think of how the Jews reverence the western wall today, and how even today they mourn the destruction of the temple—for many orthodox Jews it is still their idol.

To try to understand the Jewish or Old Covenant way of thinking concerning God's presence leaving the temple, we need to remember that they didn't have the Holy Spirit living inside of them; instead, God's presence was at a location—the temple. I imagine that Ezekiel's prophecy of God leaving His temple would have felt similar to someone telling the New Testament/New Covenant believer that the Holy Spirit no longer lived inside of them. Thankfully, this is not possible because God's promise to the believer is that He will never leave us or forsake us (see Hebrews 13:5). However, this is how I think it would have felt for the Jew at the time—that God had forsaken them. Of course God didn't actually forsake His people, He was simply disciplining them, allowing them to experience the consequences of their sins. Let's go through it step by step.

1. *The initial coming into Solomon's temple of God's Shekinah glory around four hundred years earlier:*

2 Chronicles 7:1-3 NKJV—When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; **and the glory of the Lord filled the temple.** ² And the priests could not enter the house of the Lord, because the glory of the Lord had filled the Lord's house. ³ When all the children of Israel saw how the fire came down, and the glory of the Lord on the temple, they bowed their faces to the ground on the pavement, and worshiped and praised the Lord, saying: "For He is good, For His mercy endures forever."

2. **God's shekinah glory leaves the temple just before the Babylonians destroy it:**

Ezekiel 9:3a NKJV (also see 10:4)—*Moving from above the mercy seat to the entrance*
Now the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple.

The shekinah glory, the visible representation of God's glory, moved from above the two gold cherubim (angels) which were a part of the mercy seat (the lid that sat on top of the ark of the covenant that contains the two tablets of stone with the 10 commandments inscribed on them) and moved to the threshold, which was the only entrance to the temple. This means that God had left the Holy of Holies, the smaller room at the rear of the temple, and had moved to the main door of the temple, ready to exit the Temple.

Ezekiel 10:18-19 NKJV—*From the temple entrance to the chariot throne and away*
Then the glory of the Lord departed from the threshold [doorway] of the temple and stood over the cherubim [the chariot-throne—the four angels with the wheels, platform and throne]. ¹⁹ And the cherubim lifted their wings and mounted up from the earth in my sight. When they went out, the wheels were beside them; and they stood at the door of the east gate of the Lord's house, and the glory of the God of Israel was above them.

3. **God's shekinah glory fills the Millennial temple that Jesus will build once He comes back:**

Ezekiel 43:1-5 NKJV

Afterward he brought me to the gate, the gate that faces toward the east. ² And behold, the glory of the God of Israel came from the way of the east. His voice was like the sound of many waters; and the earth shone with His glory. ³ It was like the appearance of the vision which I saw—*like the vision which I saw when I came to destroy the city [chapters 8-11]*. The visions were like the vision which I saw by the River Chebar [chapter 1]; and I fell on my face. ⁴ And the glory of the Lord came into the temple by way of the gate which faces toward the east. ⁵ The Spirit lifted me up and brought me into the inner court; **and behold, the glory of the Lord filled the temple.**

As usual this was predicted. The following verses show how God warned the Israelites that He would uproot them and destroy the temple if they rebelled against Him. They also help us to understand why the temple was so important to them.

2 Chronicles 7:12-22 NKJV

Then the Lord appeared to Solomon by night, and said to him: "I have heard your prayer, **and have chosen this place for Myself as a house of sacrifice.** ¹³ When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people, ¹⁴ if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. ¹⁵ **Now My eyes will be open and My ears attentive to prayer made in this place.** ¹⁶ **For now I have chosen and sanctified this house, that My name may be there forever; and My eyes and My heart will be there perpetually.** ¹⁷ As for you, if you walk before Me as your father David walked, and do according to all that I have commanded you, and if you keep My statutes and My judgments, ¹⁸ then I will establish the throne of your kingdom, as I covenanted with David your father, saying, 'You shall not fail to have a man as ruler in Israel.'

¹⁹ “But if you turn away and forsake My statutes and My commandments which I have set before you, and go and serve other gods, and worship them, ²⁰ then I will uproot them from My land which I have given them; and this house which I have sanctified for My name I will cast out of My sight, and will make it a proverb and a byword among all peoples.

²¹ “And as for this house, which is exalted, everyone who passes by it will be astonished and say, ‘Why has the Lord done thus to this land and this house?’

²² Then they will answer, ‘Because they forsook the Lord God of their fathers, who brought them out of the land of Egypt, and embraced other gods, and worshiped them and served them; therefore He has brought all this calamity on them.’ ”

2. Ezekiel’s vision of the glory of God (Ezekiel 10)

Ezekiel 8–11 is an extended description of the prophet’s vision of corruption and judgment at the temple in Jerusalem. In contrast to the putrid sin of man we now have a glimpse of the glory of God, the same as what Ezekiel saw in the vision of his calling in Ezekiel 1–3. What we saw in chapter one, and what is repeated here, is the vision of the “chariot throne”. When we see this for ourselves at the start of the Millennium or 1,000 year rule and reign of Jesus Christ on earth (Ezekiel 43:1-5), we see, from bottom to top:

- wheels within wheels
- above the wheels four powerful angels or cherubim
- above the cherubim a platform or firmament or expanse
- above the platform a throne made of sapphire
- high above the throne, Jesus

Ezekiel 10:1-2 NKJV

And I looked, and there in the firmament that was above the head of the cherubim, there appeared something like a sapphire stone, having the appearance of the likeness of a throne. ² Then He spoke to the man clothed with linen, and said, “Go in among the wheels, under the cherub, fill your hands with coals of fire from among the cherubim, and scatter them over the city.” And he went in as I watched.

v 1 **The cherubim:** These are very likely the same four **cherubim** or mighty angels that are associated with God’s presence and throne in Revelation 4:4-6.

“These cherubim are the living heavenly realities that the static sculptures in the inner sanctum symbolise! They have come to earth from the heavenly throne room to transport the *kabod* [*Shekinah glory*], the visible sign of God’s presence, out of his earthly dwelling place.” (Block)

v 1 **The likeness of a throne:** “Ezekiel describes throne just as in Ezekiel 1:26, but here he did not mention *the appearance of a man high above it*. Yet the person on the throne is *implied*, from the **He who spoke to the man clothed with linen.**” (David Guzik)

v 2 **Then He spoke to the man clothed with linen, and said:** This is God speaking, a Christophany, meaning Jesus is in the form or appearance similar to that of a man (for the amazing description of Him see Ezekiel 1:29-29, 8:2). He is speaking to the angel that we learned last week marked all the righteous people with a cross on their foreheads, meaning that they were protected from the wrath or judgement to come.

v 2 **Fill your hands with coals of fire from among the cherubim:** God now commands this angel to take the burning coals and scatter them over the city. Not only would Jerusalem be judged by siege, slaughter, famine, and disease, but it would also be burnt. In the vision the fire came from the throne of God Himself.

“In Isaiah 6 the coals were for the purification of the prophet; here they were for the destruction of the wicked. Where evil is concerned, it is true that ‘our God is a consuming fire’ as stated in Hebrews 12:29.” (Feinberg)

v 2 **He went in as I watched:** Again, the angel was quick to obey, even as he was in Ezekiel 9:11.

The Shekinah glory is on the move, departing from the temple

Ezekiel 10:3-5 NKJV

3 Now the cherubim were standing on the south side of the temple when the man went in, and the cloud filled the inner court. 4 Then the glory of the Lord went up from the cherub, and paused over the threshold of the temple; and the house was filled with the cloud, and the court was full of the brightness of the Lord’s glory. 5 And the sound of the wings of the cherubim was heard even in the outer court, like the voice of Almighty God when He speaks.

v 2 **The cloud filled the inner court:** The cloud—here we see the kabod or Shekinah glory of God—the radiant outshining or visible representation of God’s character and presence. This has been viewed several times in Scripture. Here is a list:

- This is the cloud/fire that stood by Israel in the wilderness (Exodus 13:21–22).
- This is the cloud of glory that God spoke to Israel from (Exodus 16:10).
- This is the cloud from which God met with Moses and others (Exodus 19:9; 24:15–18; Numbers 11:25; 12:5; 16:42).
- This is the cloud that stood by the door of the Tabernacle (Exodus 33:9–10).
- This is the cloud from which God appeared to the High Priest in the Holy Place inside the veil (Leviticus 16:2).
- This is the cloud that so filled the temple when Solomon dedicated it that the priests could not continue to serve (1 Kings 8:1–11).
- This is the cloud of Ezekiel’s vision, filling the temple of God with the brightness of His glory (Ezekiel 10:4).
- This is the cloud of glory that overshadowed Mary when she conceived Jesus by the power of the Holy Spirit (Luke 1:35).
- This is the cloud present at the transfiguration of Jesus (Luke 9:34–35).
- This is the cloud of glory (possibly) that received Jesus into heaven at His ascension (Acts 1:9).

Now who do you think saw this amazing display of God’s glory? Ezekiel chapter 8 tells us that there were many people at the temple, but only Ezekiel saw the glory of God. “The sad thing was that Ezekiel was evidently the only person who saw the glory of God. The rest had eyes only for images, pictures, and the lesser glory of the sun.” (Wright)

v 4 **The glory of the Lord went up from the cherub, and paused over the threshold of the temple:** Here the Shekinah glory of God is on the move (as also seen in Ezekiel 9:3), pausing as it was about to leave **the temple**. Why do you think God paused?

“Showing both his unwillingness to leave, and giving them time to bethink themselves, and return by repentance; and he stands where he might be seen both by priests and people, that both might be moved to repentance.” (Poole)

The coals of fire for judgement

Ezekiel 10:6-8 NKJV

Then it happened, when He commanded the man clothed in linen, saying, “Take fire from among the wheels, from among the cherubim,” that he went in and stood beside the wheels. ⁷ And the cherub stretched out his hand from among the cherubim to the fire that was among the cherubim, and took some of it and put it into the hands of the man clothed with linen, who took it and went out. ⁸ The cherubim appeared to have the form of a man’s hand under their wings.

v 6 **Take fire from among the wheels, from among the cherubim:** Again we see that the fire of judgment upon Jerusalem comes *from the throne and glory of God itself*.

“In addition to bringing the *kabod* of Yahweh down to him, the heavenly chariot now arrives with the coals of divine judgment for Jerusalem, and will depart bearing the glory out of the temple and away from the city.” (Block)

v 7 **Put it into the hands of the man clothed with linen:** This angel could now fulfill the command given in verse 2 to scatter the coals of fire over the city.

The appearance of the cherubim, the powerful angels that carried God’s throne.

⁹ And when I looked, there were four wheels by the cherubim, one wheel by one cherub and another wheel by each other cherub; the wheels appeared to have the colour of a beryl stone. ¹⁰ As for their appearance, all four looked alike—as it were, a wheel in the middle of a wheel. ¹¹ When they went, they went toward any of their four directions; they did not turn aside when they went, but followed in the direction the head was facing. They did not turn aside when they went. ¹² And their whole body, with their back, their hands, their wings, and the wheels that the four had, were full of eyes all around. ¹³ As for the wheels, they were called in my hearing, “Wheel.”

¹⁴ Each one had four faces: the first face was the face of a cherub, the second face the face of a man, the third the face of a lion, and the fourth the face of an eagle. ¹⁵ And the cherubim were lifted up. This was the living creature I saw by the River Chebar. ¹⁶ When the cherubim went, the wheels went beside them; and when the cherubim lifted their wings to mount up from the earth, the same wheels also did not turn from beside them. ¹⁷ When the cherubim stood still, the wheels stood still, and when one was lifted up, the other lifted itself up, for the spirit of the living creature was in them.

¹⁸ Then the glory of the Lord departed from the threshold of the temple and stood over the cherubim. ¹⁹ And the cherubim lifted their wings and mounted up from the earth in my sight. When they went out, the wheels were beside them; and they stood at the door of the east gate of the Lord’s house, and the glory of the God of Israel was above them.

²⁰ This is the living creature I saw under the God of Israel by the River Chebar, and I knew they were cherubim. ²¹ Each one had four faces and each one four wings, and the likeness of the hands of a man was under their wings. ²² And the likeness of their faces was the same as the faces which I had seen by the River Chebar, their appearance and their persons. They each went straight forward.

v 9-17, 20-22 Most of this passage is very similar to Ezekiel 1. I won't repeat myself here.

v 18 **Then the glory of the Lord departed from the threshold of the temple and stood over the cherubim:** Here we come to where the glory of the Lord moves from the entrance (threshold) of the temple to above the chariot-throne of God.

v 19 **The cherubim lifted their wings and mounted up from the earth:** Now we have lift off, God's throne is airborne, carrying away with it His Shekinah glory from the temple.

v 19 **They stood at the door of the east gate of the Lord's house:** The glory of God travelled from the holy of holies, to the threshold of the temple building, to across the court of the temple, and now **stood at the door of the east gate.** It was moving away from the temple and was about to leave the temple courts.

3. The judgement of the false prophets and false teachers (11:1-13)

Ezekiel 11:1-13 NKJV

Then the Spirit lifted me up and brought me to the East Gate of the Lord's house, which faces eastward; and there at the door of the gate were twenty-five men, among whom I saw Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people. ² And He said to me: "Son of man, these are the men who devise iniquity and give wicked counsel in this city, ³ who say, 'The time is not near to build houses; this city is the caldron, and we are the meat.' ⁴ Therefore prophesy against them, prophesy, O son of man!"

⁵ Then the Spirit of the Lord fell upon me, and said to me, "Speak! 'Thus says the Lord: "Thus you have said, O house of Israel; for I know the things that come into your mind. ⁶ You have multiplied your slain in this city, and you have filled its streets with the slain." ⁷ Therefore thus says the Lord God: "Your slain whom you have laid in its midst, they are the meat, and this city is the caldron; but I shall bring you out of the midst of it. ⁸ You have feared the sword; and I will bring a sword upon you," says the Lord God. ⁹ "And I will bring you out of its midst, and deliver you into the hands of strangers, and execute judgments on you. ¹⁰ You shall fall by the sword. I will judge you at the border of Israel. Then you shall know that I am the Lord. ¹¹ This city shall not be your caldron, nor shall you be the meat in its midst. I will judge you at the border of Israel. ¹² And you shall know that I am the Lord; for you have not walked in My statutes nor executed My judgments, but have done according to the customs of the Gentiles which are all around you." ' "

¹³ Now it happened, while I was prophesying, that Pelatiah the son of Benaiah died. Then I fell on my face and cried with a loud voice, and said, "Ah, Lord God! Will You make a complete end of the remnant of Israel?"

v 1 **The Spirit lifted me up:** Ezekiel's vision continues. He was physically in Babylon, but God had given him vision of the spiritual corruption of Jerusalem that the judgement coming to it.

v 1 **There at the door of the gate were twenty-five men:** These are most likely the same group of men that were previously mentioned in Ezekiel 8:16, who stood with the backs to the temple and worshipped the sun as they faced the east gate.

v 2 **These are the men who devise iniquity and give wicked counsel in this city:** These 25 men were wicked or corrupt leaders who led people astray

v 3 **The time is not near to build houses; this city is the caldron, and we are the meat:** In the context of the rest of the chapter, it seems that they were defiantly saying that they would be safe in Jerusalem, despite what prophets such as Jeremiah (as in Jeremiah 29:5) and Ezekiel had told them.

“It seems better to regard **the time is not near to build houses** as a *question*, not a statement. *Isn't it time to build houses?* This was a statement of confidence that Jerusalem would be safe and delivered from the Babylonian threat. Just as pieces of meat are safe in a covered **caldron**, so they claimed to be safe.” (David Guzik)

“This sentiment expresses confidence that all will be well and, if building houses is taken as a symbol of peaceful activity (compare 28:26), it advocates a policy of ignoring the threat of a further Babylonian invasion.” (Taylor)

“The innuendo in this metaphor was that the people in Jerusalem were choice cuts of meat while the exiles in Babylon were just the scraps and rejected pieces.” (Wiersbe)

v 5 **Then the Spirit of the Lord fell upon me, and said to me, “Speak! ‘Thus says the Lord: “Thus you have said, O house of Israel; for I know the things that come into your mind:** God is not only judging them for what they did and said, but also for their wicked thoughts.

v 6 **You have multiplied your slain in this city, and you have filled its streets with the slain:** This is what corruption does; it leads to violence and bloodshed. Both they and the city of Jerusalem are ripe for judgement.

God turns their saying about the meat and the caldron around

v 7 **Therefore thus says the Lord God: “Your slain whom you have laid in its midst, they are the meat, and this city is the caldron:** “Ezekiel turned their defiant claim of confidence into a predication of doom. They wouldn't be *protected* in the caldron, they would be cooked—and then devoured!” (David Guzik)

“Thus their own words, spoken in mockery, are wittily retorted upon them, and driven back again down their throats as it were.” (Trapp)

“No longer is Jerusalem a crock in which food is securely stored; she is a pot over the fire in which the meat is cooked.” (Block)

v 7-11 **But I shall bring you out of the midst of it. ⁸ You have feared the sword; and I will bring a sword upon you,” says the Lord God. ⁹ “And I will bring you out of its midst, and deliver you into the hands of strangers, and execute judgments on you. ¹⁰ You shall fall by the sword. I will judge you at the border of Israel. Then you shall know that I am the Lord. ¹¹ This city shall not be your caldron, nor shall you be the meat in its midst. I will judge you at the border of Israel:** Ezekiel predicts that these corrupt leaders who had been deceiving the people would survive the siege of Jerusalem but would then face judgement; they would stand before Nebuchadnezzar at Riblah (the northern border of Israel) who would have them executed. This was recorded in 2 Kings 25:6, 2 Kings 25:21, Jeremiah 52:10, Jeremiah 52:24, and Jeremiah 52:27. Here is one of them:

Jeremiah 52:10 NKJV

Then the king of Babylon killed the sons of Zedekiah before his eyes. And he killed all the princes of Judah in Riblah.

v 12 **And you shall know that I am the Lord:** Again, the purpose of God's prophecies and His discipline is that we come back into renewed fellowship with Him.

v 12 **For you have not walked in My statutes nor executed My judgments, but have done according to the customs of the Gentiles which are all around you:** Here again God reminds them of the reason for the coming judgement—they had become just like the pagan nations around them. Just like Lot was influenced by the world instead of influencing the world, and therefore suffered when it was time for judgement, so these worldly men would face judgement when the time of judgement came. Again, if we would only judge ourselves, then we wouldn't have to face God's divine discipline.

v 12 **Have done according to the customs of the Gentiles which are all around you:** Once again, the punishment or consequence fits the crime. If they wanted to be like the surrounding pagan nations, then to those pagan nations they would go. Often God's punishment is to give us what we want. Sometimes it's the only way that we will learn that what we want isn't actually good for us.

Ezekiel's response to the death of one of the princes or leaders

Ezekiel 11:13 NKJV

Now it happened, while I was prophesying, that Pelatiah the son of Benaiah died. Then I fell on my face and cried with a loud voice, and said, "Ah, Lord God! Will You make a complete end of the remnant of Israel?"

v 13 **Pelatiah the son of Benaiah died:** Ezekiel, in his vision, saw one of the previously mentioned leaders (see v 1) die. Again we see Ezekiel's heart of love and compassion towards even his enemies, the false prophets.

"Pelatiah may have been the leader of those who scoffed at God's word (vv. 1–3). His death was a foretaste of what awaited the rest whom Ezekiel had warned." (Feinberg)

4. The promise of the regathering of Israel and renewed relationship with God, including looking forward to the New Covenant (11:14-24)

Application: In wrath God always remembers mercy

How can God be both a God of wrath and a God of Mercy? Here's a great practical example. In the midst of a seemingly hopeless situation, with Ezekiel's prophecy telling them that God had left the temple, God leaves them with a very precious promise that His presence would be with them wherever they may end up in the surrounding nations. Then there is also the promise of the New Covenant (more about this next week when we finish chapter 11). God never leaves His people without hope. If God actually punished us as we deserved, we'd be wiped out. The cross is the greatest example of God's wrath and mercy co-existing; the Father pouring out His wrath on Jesus was also Him pouring out His mercy on a guilty humanity. Consider the hope we have in the following verses:

Isaiah 53:6 NKJV

All we like sheep have gone astray; we have turned, every one, to his own way; **and the Lord has laid on Him the iniquity of us all.**

Isaiah 60:10b NKJV

For in My wrath I struck you, but in My favour I have had mercy on you.

Hab 3:2 NLT paraphrase

I have heard all about you, Lord. I am filled with awe by your amazing works. In this time of our deep need, help us again as you did in years gone by. **And in your anger, remember your mercy.**

Isaiah 54:4-10 NKJV

- 4 "Do not fear, for you will not be ashamed;
Neither be disgraced, for you will not be put to shame;
For you will forget the shame of your youth,
And will not remember the reproach of your widowhood anymore.
- 5 For your Maker is your husband,
The Lord of hosts is His name;
And your Redeemer is the Holy One of Israel;
He is called the God of the whole earth.
- 6 For the Lord has called you
Like a woman forsaken and grieved in spirit,
Like a youthful wife when you were refused,"
Says your God.
- 7 **"For a mere moment I have forsaken you,
But with great mercies I will gather you.**
- 8 **With a little wrath I hid My face from you for a moment;
But with everlasting kindness I will have mercy on you,"
Says the Lord, your Redeemer.**
- 9 "For this is like the waters of Noah to Me;
For as I have sworn
That the waters of Noah would no longer cover the earth,
So have I sworn
That I would not be angry with you, nor rebuke you.
- 10 For the mountains shall depart
And the hills be removed,
But My kindness shall not depart from you,
Nor shall My covenant of peace be removed,"
Says the Lord, who has mercy on you.

Psalms 103:8-14 NKJV

- 8 The Lord is merciful and gracious,
Slow to anger, and abounding in mercy.
- 9 He will not always strive with us,
Nor will He keep His anger forever.
- 10 **He has not dealt with us according to our sins,
Nor punished us according to our iniquities.**
- 11 For as the heavens are high above the earth,
So great is His mercy toward those who fear Him;
- 12 As far as the east is from the west,
So far has He removed our transgressions from us.
- 13 As a father pities his children,
So the Lord pities those who fear Him.
- 14 For He knows our frame;
He remembers that we are dust.